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THE COPTIC PSALTER IN THE FREER COLLECTION (Part I, Vol. X, Humanistic Series, University of Michigan Studies). Edited by WILLIAM H. WORRELL, Hartford Seminary Foundation. The Macmillan Co. 1916. Pp. xxvi, 112. \$2.00.

In this excellent publication Dr. Worrell has edited the following texts from the Freer Coptic Collection: (1) an incomplete Psalter, i.e. considerable portions of Psalms (vi, 5–liii, 3); (2) a Psalter fragment (Ps. xliiii, 25–xliv, 8; xlvi, 1–7); and (3) a fragment of the Book of Job (xxiv, 19–xxv, 3; xxvii, 10–19). All these documents, said to be of Fayyûmic origin, are in the Sahidic dialect. The Psalter manuscript, fully described in the introduction, is exceedingly interesting from a palæographical standpoint. Like most ancient manuscripts, it is undated; but on account of its resemblance to some Fayyûmic manuscripts, the dates of which are fairly well established, its date is presumed to lie between that of the London Sahidic Psalter (about 700 A.D. according to Budge) and that of the Berlin Sahidic Psalter (about 400 A.D. according to Rahlfs). The writing seems to show three distinct hands: A, B, and C. A is a round or Coptic hand, characterized by round forms of Alpha, Mu, and Upsilon; B is a square or Greek hand, having square forms for these three letters; C is a very small, regular hand, which has exceptionally long and upright stems to Alpha and Mu, and a Shima leaning backward. C is found only in the last five pages. Notwithstanding these differences, Dr. Worrell thinks it probable that the whole manuscript is from one and the same scribe. His opinion is well founded, at least as regards A and B, for these two, except for the three letters mentioned above, are identical. In fact the admixture of the square and round forms of those three letters does not necessarily point to different hands; there are other instances in which one and the same scribe used them alternately. Cf. Hyvernât's *Album de Paléographie Copte*, plate IV, no. 2 (vi or vii cent.).

The Freer manuscript presents some orthographic peculiarities, v. gr. : ι for ει in words borrowed from the Greek; αι for αει, οι for οει, ουι for ουει in Coptic words. A more remarkable feature is the occasional doubling of ν before initial vowels. This occurs not only for the particles ν and ζν̄, but also for ν̄ν, ζῑν̄, xin, ζεν, νναζν̄, and αν̄. It would have been well to bring this out more plainly in the edition, and divide thus: ζνν οῡωνε, ννν οῡκροϗ, ζῑνν οῡμα, αν̄ν ᾱου, etc.

The text itself stands in very close relation to that of the other Sahidic Psalters, and only in a few cases does it seem to imply a

textual difference in the Greek. The strange reading περχρηστος (xvii, 51; xix, 7), which is found also in the Parham Psalter, is probably an itacism for περχριστος. In xliii, 22 the manuscript has πετρωινε, whilst the other Sahidic texts have πετναωινε in agreement with the Greek ἐκζητήσει. It is interesting to remark that Lucifer of Cagliari (d. 371), quoting Ps. xliii, 22, in his work *Moriendum esse pro Filio Dei* (Migne, *P.L.*, vol. XIII, col. 1030), uses the present "requirit": "Si obliti sumus nomen Dei nostri et si expandimus manus nostras ad deum alienum, nonne Deus requirit ista?"

The edition of the Freer Coptic Psalter is a model of its kind. It reproduces the manuscript line for line as far as possible. The missing portions of the text have been supplied from the London manuscript and placed between square brackets; and, where the London manuscript is corrupt, from other sources indicated in the notes. The writer of this notice, having had the opportunity of collating many pages of the printed text with the photographs of the original, may be permitted to express his high opinion of the accurate and conscientious manner in which the editor has performed a most difficult task.

The Coptic character used in this edition was made under the supervision of Mr. J. W. Phinney of the American Typefounders' Company, from designs prepared by Dr. Worrell himself. It is clear, neat, and graceful, and represents intelligibly the square hand of the manuscript. This, we believe, is the first attempt to print Coptic texts in this country, and it is gratifying to see that the venture has been a great success.

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THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT (The James Sprunt Lectures at Union Theological Seminary in Virginia, 1913). Sir W. M. RAMSAY. Hodder & Stoughton, 1915. Pp. xiv, 427.

This large volume is a characteristic book by Professor Ramsay, diffuse, encumbered by personal chat, often tedious in its looseness of construction, repetitious both within itself and in the use of previously published and familiar material, largely inconclusive; and yet possessing a real and captivating charm, and full of instruction. The title, like several of Ramsay's (or his publisher's) titles, promises more than the book performs, for the rather disconnected